

The Religious and Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. E. McLEOD,

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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The Intelligencer.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the speeches delivered in Exeter Hall at the annual meeting of this Society in May, we select the following—

A NATIONAL BLESSING.

The Rev. Wm. Arthur eloquently urged the duty of supplying every family in British India, sufficiently educated to read it, with a copy of the Bible, and raised as distinct an expression of approbation as any elicited throughout the meeting, by reminding the assembly that the Bible was above the Church. He concluded thus:—Bring the book to bear upon India, bring it to bear upon all the nations of the earth. There are men upon whose names the world's very noisy to-day, but will be very silent in a while. No I hear so much about a name I often think of a neglected passage of Scripture. Joseph when he was dying gave a commandment concerning his bones. Joseph lived in an age when the future was everything, and the past was nothing. There hardly had been a past, and men in their life-time sought either by a pyramid or a palace-tomb to hand down their glory to the future. Joseph might have had a pyramid or a palace-tomb in the great kingdom where all the great kings lay, every man in his house, but by faith he gave commandment to his bones; he trusted his posthumous grave to the Word of God, and his title will last for all time, while the title of those who rest in pyramids or palace-tombs is forgotten. I remember that when at Thebes, at the last visit I paid to that place, in going among the ruins there, there was a tall obelisk, at length amidst the loneliness of the scene, I heard a voice. "Ibrahim, Ibrahim, Ibrahim,"—"Yamoussa, Yamoussa." There was no man to answer to the name of Ptolemy or to the name of Caesar. No, the name of Abraham, and the name of Moses are living names, but the name of Pharaoh is preserved only in the history of Joseph. And so it will be with all those who are the opponents of the Word of God. At the best they will have but one sort of immortality; their names will not live unless it be in the annals of the faithful; if they live at all, it will be only on the lists of the battles inscribed on the banners of the conquerors. (Applause.)

THE BIBLE IN ITS COMPLETENESS.

The Rev. Canon Stowell—I consider this question of the inspiration of the Bible as the question of the day—the question on which every Christian man ought to be established, and the question more especially on which, brethren, if they will allow me to address them, on my right hand and on my left, ought to be fully established. If the trumpet gives an uncertain sound, who shall give himself for battle? If we read the Word of God with a doubting mind, we shall preach it with a faltering tongue, and the spirit of God will not witness to the doubtful sound. Pardon me if I give what I conceive to be a somewhat more guarded definition of the inspiration of the Bible than is usually circulated, and the circumstances of which seems to give a certain handle and occasion to those who are opposed to the inspiration of the Bible. I conceive that whatever in the Divine volume is direct revelation, discloses to us the thoughts of God, must be given to us in the very words of God. We only know what God thinks by what God says, and his words must therefore be his thoughts, as we can only reach them, apprehend them, understand them, through that medium. But when we come to the historical and narrative portions of Scripture, to how they were given by the Spirit of God, and how they were given by the Spirit of God, is not tenable, because many in the Old Testament Scripture were introduced, no doubt, into the canon of Scripture containing allusions to uninspired books, and to existing chronicles, and therefore they were not, in their original form, inspired, in the strict sense of the word. But all the languages, and all the extracts, and all the records, when they were once put into the Word of God, and were stamped by the Spirit of God, were accurate, because they were given by the Spirit of God. Without insisting that every word of the Old Testament was directly and immediately suggested by the Spirit of God, we hold that nothing was introduced into it without the Spirit's will, and nothing was excluded from it by the Spirit's authority. And, my Lord, I thank God that this society holds no less strenuously the whole Bible than that it holds the Bible: for you never can sever the Old and the New Testament—they stand or they fall together. (Applause.)

The New Testament stands on the shoulders of the Old Testament, and if you strike down the New, it is in vain for men to talk of the difficulties in Moses and the prophets, and say we hold to Christ and the apostles. You cannot hold to the latter unless you hold to the former;—a man cannot enter into the Temple except he enters by the door. The Old Testament is the Divine porch to the temple of the New Testament. The Old Testament Scriptures are not set aside. On the contrary, the Old Testament Scriptures are, if possible, more intelligible, more impressive, more vital than they ever were. When we had the full light of the Sun of Righteousness,—when the old prophets and priests and righteous men looked forward to Christ's coming,—they were as we sometimes are, when we look at the beautiful stained glass in the windows of our cathedrals. Looking at them from the outside, without the sun illuminating them, they appear to be unmeaning, and dark, and dim; but when we get inside the temple, and look at them from within, and see the light of the rising sun illuminating them, what fine and beautiful figures are developed! And even so, when the prophets and priests are looked at from without, they are comparatively without glory; but when we look from within that temple of glories, we have in Christ Jesus, who is the sun of all, the soul of all, the centre of all, the King of all,—then what beautiful glories are developed in the Old Testament!—then the cypresses that were before the sanctuary are easily unfolded, and the us, and we embrace them in the moulds of the Old Testament, and the whole structure of the temple of inspiration is complete, and the Testaments are tied together, so that it is impossible for men to shake one without dislocating the other. Then let "the Bible, the whole Bible, and nothing but the Bible," be the watchword of this

society. (Loud applause.) It would show a sense of the want of security if we were always endeavouring to meet objections. Let these men of science, and speculation, and calculation, agree amongst themselves before we think of refuting their objections. While they are disputing, while they are quarrelling, while one theory is knocking down another, and one system is overruling another, let us stand by in calm confidence, assured that we stand on the rock that can never be moved. (Applause.) We may say, as did the witnesses for the truth in former days, we are not careful to answer these in these things. How beautiful Mrs. Hemans said of the Almighty, "Patient, because Almighty." Yes, they that rest on the rock of truth should be patient, because they are sustained by Omnipotence. They should not be thrown into confusion and alarmed or disturbed by the vain objections of modern sceptics, because they know in whom they believe, and are persuaded that he will keep that which has been committed to them. (Applause.) Trust in the Bible, rest on the Bible, live in the Bible, die in the faith of the Bible, and it will carry you safe to a land where there is no more doubt and shadow, but life and truth in Christ Jesus. (Loud applause.)

THE POWER OF THE DIVINE WORD.

The Rev. C. H. Spurgeon—The history of the Bible may be divided into certain epochs, and if I start without beginning at the beginning, at the time of the Reformation, I should say that was the period of the Bible liberation. Like Paul and Silas, with his feet fast in the stocks, the Bible was singing sweetly the song of grace in the midst of the dark dungeons of the middle ages, when suddenly there was a great earthquake, and the bands of all thought, of all science, of all truth, were loosed, and then, like Paul and Silas, the Bible came forth to its glorious liberty. Then came the period of the multiplication of Scripture. The Bible, when it first came out into the world translated in the fervour of its copies I may compare to that first bright angel which heralded the advent of our Lord; but the multitudes that have been scattered by this society I may liken to the angels praising God and saying glory to God in the highest, and on earth peace, goodwill toward men. The period of the multiplication of Scripture is not over. It will continue; it must continue as long as men will multiply. But I do think it is time we entered more heartily into the third grand period of human history; the application of Divine truth on a larger scale, labouring it home to the masses, and to make them read as well as to possess it, and to understand it as well as to regard it as the Divine Word. I believe this is more what we want in this age than even controverting objections against it. To apply the Gospel seems to be absolutely necessary through the help of God the Holy Spirit, that we may really know its fruits. The tale is that when Scanderberg's sword was hung against the wall, one who had heard of the trenchant deeds of valour done by the barbarous conqueror said, as he looked on the sword, "I can see nothing." No, but if you could have seen the sinews of the brave arm that had cut through the sword, you would have admired the sword and the arm too. Now, the Word of God is nothing but a dead letter till the Spirit of God with omnipotent arm grasp it, and then it cuts to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart. And we want to cry out to-day, Lord, if these adversaries doubt whether this be thy word, lay hold upon his life, and out to their very quick, and make them know that there is a God in Israel still, and that there is still God's Word. But Erasmus laughs at the man who attaches a benefit to the mere possession of the Bible. He likens it to one which he calls Cyclops, who wears in his belt on this side a goodly bottle of sack, and on the other side a richly ornamented copy of the Word of God, and he says in his swaggering style, "In truth, I am as good a saint as any." Erasmus tries to disprove this, and in his witty way, "Prithoe serve thy sack-bottle as thy Bible. There are many virtues in a bottle of sack; it warms you when you are half afraid. But do not take it; never take the cork out of it, and then see what its virtues are." Of course our friend likes it better when the cork is out, and most of all when it is against his lips, and the stream is flowing merrily. (Laughter and cheers.) "Aye," says he, "but what do you say to this book? Begin to read and study it." "Ah," he replies, "it is all dry matter that does not concern me." "Verily," then adds the other, "I see thou art indeed a true disciple of the sack, but a false disciple of the book." (Laughter.) There is much truth in that wit. If people carry their Bible as Erasmus wished this man to carry his sack, they will get no good out of it. We may scatter Bibles by millions, and reduce the price to twopenny or nothing, but we have done nothing but add to men's responsibility, unless we pray earnestly that God will lead men to study it, and by his Spirit bless it to their conversion, their edification, their sanctification in righteousness. 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